

FOURE AND TWENTY  
Certaine  
Godly Rules.

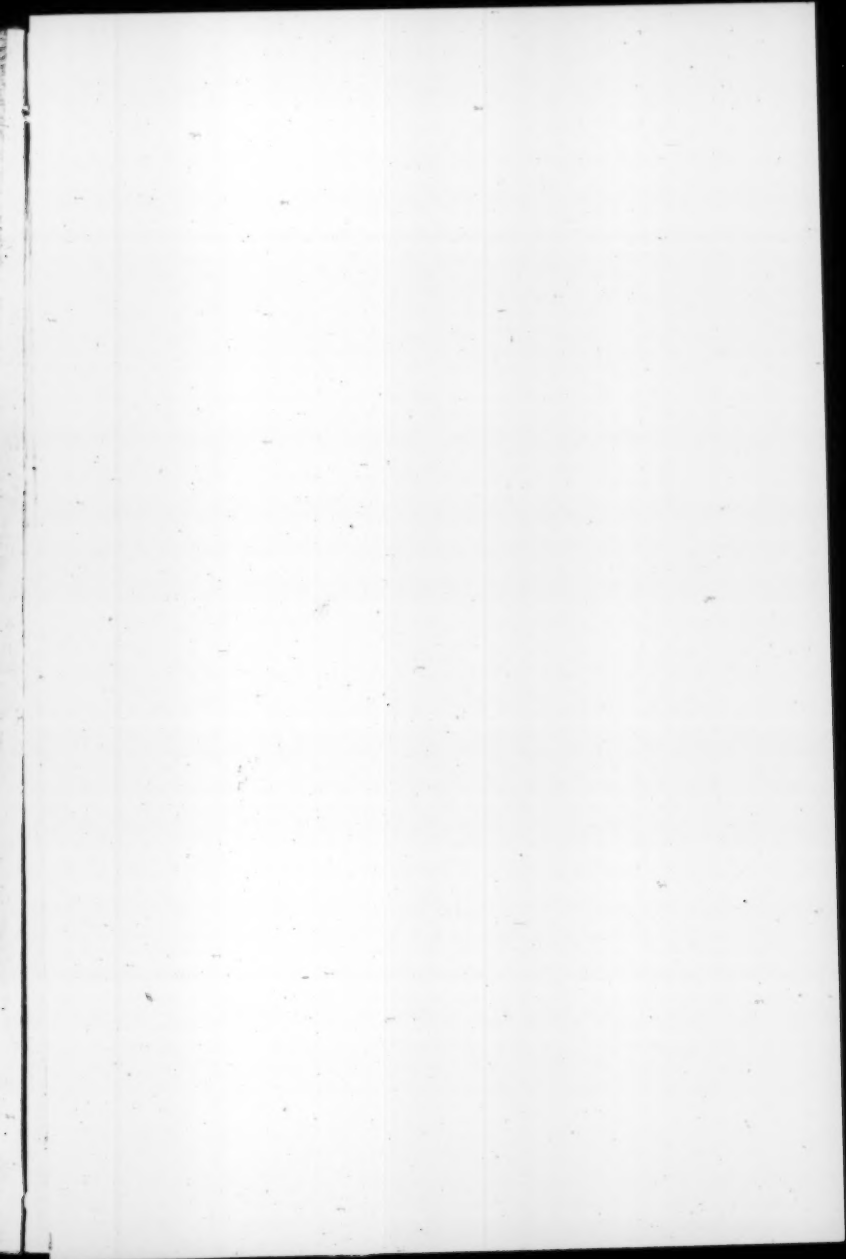
*Secke the Lord, and he will be found.*

**I**thinke and looke on eue-  
ry day, as the last day  
of thy life: therefore so  
liue every day, and  
walke before God so  
dwarly, as if it were the day of thy death,  
and thy day of Judgement: and as if be-  
fore night, thou wext to giue an account  
of thy life before the Judge of Heauen  
and Earth.

In what place soeber thou art, in  
thy house or abroad, in thy bed, or at thy  
work, whether by night, or by day, what-  
soeber thou art doing, let God alwayes

Rules K





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before thine eyes : thinke that God sees thee ; and let the feare of him keep thee from sinne, and guide thee in the wayes of holinesse, Psal. 16.8.

3 As soone as thou awakest, when thou first openest thine eyes in a morning, lift up thy heart to God, in thankfulness to him, for thy preservation that night past : and doe the like at night for the preservation of the day ; thou knowest not any night, but it may be thy last night : consider, sleepe is compared to death, and the bed unto the grave, and thou mayest sleep thy last sleep, Luk. 12.20. Let this be thy last thought upon the pillow, Commending thy self into the hands of God.

4 See that thou neglect not thy conscience, and set times of prayer, humbling thy selfe upon thy knees, first in the morning as soone as thou art ready, before thou enter upon any worke, commending thy selfe, and all thy wayes unto God, and last at night, when thou goest to bed, kneeling at thy beds side, Psal. 55.17.

5 Take thy selfe every day to reade some peece of holy Scripture, as some

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of the Psalmes, and one Chapter at the least of the old or new Testament, see that thou reade heedfully for the increase of knowledge, and the bettering of thy spir<sup>frances</sup>ituall estate, as also at thy best leasure <sup>in the day</sup> take time to reade something out of some other godly booke: This thou mayst doe either morne or evening, or both, without any let or hinderance to thy calling, Acts 17. 11.

6 Shew thy selfe to be a Christian, and a servant of God every day, by labouring diligently with thy hands in some lawfull and honest calling, knowing that he who will not worke, must not eate, and the idle person hath no right to apeece of bread, and a Christian must have a trade or calling, Ephes. 4. 28. 1 Thess. 4. 11. 2 Thess. 3. 10.

7 As thou art following of thy calling, thou mayest often be lifting up thy heart to God upon every fresh occasion; This is one way of praying continually, as it is exhorted, 1 Thess. 5. 17.

8 Labour to be acquainted daily more and more with the Law of God, the ten

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**Comments:** get some godly booke that may expound them fully, that thou mayst see what is sinne, and what is not sinne in every action: by this means thou mayest daily learne how to shun moe sins, and to performe mo duties, Psalm. 119.7. Psalm. 119.104. Jam. 5.25.

9 Take heed of sinning against knowledge, and of entertaining at any time a purpose or resolution to sinne in any action, for a true faith and purpose of sinning against knowledge and conscience can never hold together: and such sinnes harden the heart, and in time may gibe a man up to a reprobate sence, Rom. 1.28. 1 Tim. 1.19.

10 Make conscience as much of idle, vaine, and ungodly thoughts, as of idle and unlaboury words, or of ungodly actions: considering that with God, who sees and knowes the heart, idle thoughts and vaine imaginations are sinnes, as well as sinfull words, or ungodly actions: and secret thoughts shalbe brought to Judgement, Gen. 6.7. Eccles. 12.14.

11 Strive daily to see and feele that  
sinfull

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Unfull o' originall corruption that thou bearest ab out thee, how it dulls thee, and makes thee backward, and uncooward to good, and how it inclines thee, and makes thee prone unto evil: groine under it, and bewaile it, as Saint Paul did, Rom. 7. 18, 19, 23, 24. And let thy unfull nature trouble thee, as well as grosse and actual finnes: and being burthened with it, betake thy selfe to Christ, and desire God on thy knees for Christs sake to pardon it.

12. Strengthen thy selfe every morning by a firme purpose, and resolution against thy speciall finnes and lusts, to which by nature thou art most prone and ready to fall into, as pride, anger, covetousnesse, and the like: Argue and reason with thy selfe in this, or the like manner, Shall I be proud? then I shall surely fall, and God will count mee his enemy, for God resists the proud, *James 4. 6.* Shall I be angry? If I let passion in, I cannot keepe Satan out: nay, by anger I shall grieve the holy Spirit of God, *Ephes. 4. 30, 31.* Shall I be covetous? then I must needs bee exceedingly unfull, for the



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beside all money in the root of all evil,  
in Time shall be thy strength, and thou shalt be  
stronger because thou canst not of thy  
selfe overcome, and add to these finnes, thou  
must daily goe to God for strength, for he  
hath promised to give thee strength a-  
gainst them, if thou wilt beg it of him.  
Call for the power of Christs death, and  
the vertue of his Resurrection to mortifie  
thy lusts, that is, to kill and slay sinne in  
thee, and to quicken in thee all the graces  
of the Spirit. Call and pray that he may  
sprinkle pure water upon thee, to cleanse  
thee from the filthinesse and defilement of  
every sinne, and that he will cause thee to  
walke in his wayes, to doe his Command-  
ments, Ezek. 36. 25. 27. By this means  
thou shalt every day somewhat weaken  
thy finnes. Then see thou doe it every  
day, that thy soule may reape benefit  
thereby.

14 Doe not rashly enter upon any  
course of life, nor performe any action  
whatsoever it be, whether in thy calling,  
or in thy recreation, before thou be certi-  
fied concerning it, and be sure it be not sin-  
full,



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full, but an action very good and lawfull :  
for hee that doubteth whether a thing be  
lawfull or no, and yet adventures on it, is  
condemned for sin, Rom. 14. 23.

15 If at any time against thy purpose,  
or resolution thou be overtaken with any  
sinne, great or small, be sure thou doe not  
lye, nor continue in it, but haste unto  
Christ, with griefe and sorrow for it,  
and so recover thy selfe by timely re-  
pentance : and never rest till thou canst  
finde thy conscience satisfied and paci-  
fied, and that is, when thou feelest in thy  
soule a spirituall hatred against that sin,  
and an earnest desire and care to serue, and  
please God better, I say, when thou hast  
sinned, thou canst not bee at true peace  
within thy selfe, untill thou hast got thy  
heart to mourne for that sinne, and findest  
thy selfe to hate it in thy soule, and that  
thou art exceeding careful to avoid it,  
2 Cor. 7. 11.

16 Labour to be content with thy con-  
dition, whether it be povertie, or sicknesse,  
or what estate soever: remember alwayes  
that to be the best condition wherein God  
hath

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hath placed thee, for all things worke together for good to those which love God. Poverty, sickness and afflictions, are but rods, and gentle corrections to scourge thee for sin, and to purge corruption out of thee, Rom. 8. 28. Philip. 4. 11, 12. Heb. 13. 5.

17 When any crosse befalls thee, study to finde out thy particular sinne, which hath brought that crosse upon thee, and neither grieve, nor weepe so much for the crosse, as for the sin which hath caused it, so turne thy worldly into godly sorrow, Job 13. 26. 2 Sam. 16. 10. 2 Cor. 7. 9, 10.

18 When any good thought or motion ariseth in thy heart, doe not let it die and banish, for so thou quenchest the Spirit. but cherish these thoughts, and stirre them further up in thee by prayer, reading, and meditation, 1 Thess. 5. 19. 1 Tim. 1. 5.

19 Bee affected with the welfare or the misery of others, as if it were thine owne, Weepe with them that weep, and rejoyce with them that rejoyce, Rom. 12. 15, 16. Heb. 13. 3.

20 Love

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20 Love even thine enemies as Christ commandeth thee, get an heart to forgive them, and an heart to pray for them: be not overcome of evil, but overcome evil with good, Rom. 12. 21. Matth. 5. 44. 18. 21. 25.

21 Endeavor thy selfe to do every day, what good thou canst to others, upon every good occasion, and rejoyce when thou canst find time, and any opportunity of doing good: The more good thou doest, the more comfort thou shalt have, when thou comest at night to make thy accounts with God, Gal. 6. 10. 1 Tim. 6. 18. John 14. 21.

22 In doing good to others, be careful not onely to the bodies of poore people (which thou wilt bee to feed and relieve them, if God hath blessed thee with riches) but also to their soules, doe what good thou canst to them, by teaching and instructing them: he that hath truly tasted of salvation, will study in what he can how he may save others and how he may pluck them as brands out of the fire, Jude 22. 23.

23 Take

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23 Take heed of partaking of others sinnes, that is, to see sin committed by others, and to say nothing of it, when as thou mayest either thy selfe reprove it, or informe against it, that it may bee punished: Hee that hath felt the weight and burthen of his owne sinnes, will be loath to encrease the burthen by the sins of others, Levit. 19. 17. 1 Tim. 5. 22.

24 Every night call thy selfe to a reckoning how thou hast spent the day, see what good thou hast done, and what good thou hast left undone, what temptations thou hast resisted, and what sinnes thou hast committed, thou mayest find comfort in the good, and thou must repent thee of the evil, and groaning within thy selfe, and grieving for the sins of the day, Call for the blood of Christ to wash and purge thee from them; thus gaining peace with God, thou mayest lay thee downe, and thy sleepe shall be sweet unto thee, Psal. 4. 48. Prov. 3. 24. and 2 Cor. 1. 12.

These are as plaine Directions as I can give for thee, who hast been ignorant, and

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and now would be plainly directed. Let me advise thee, if thou canst, to reade, if thou canst not, to heare them read often over unto thee, even so often as that thou mayest get them by heart, or at least become very familiar with them, and the practise of them will be as sweet as honey to thy soule; yea, thou shalt find a secret sweetnesse in the practise of any one of them, even in mourning within thy selfe for thy secret corruptions, which the world doth not know of, thou shalt meet with such joy, as thou wouldst not want for all the treasures of this world. What joy then wilt thou find in obseruing them all? the practise of them will make thee walke with God, and he will come, and dine, and sup with thee, he will largely expresse his love to thee; he will marke thee out for his owne, and set the broad Seale of Heauen upon thee, then shalt thou find such cheerings of the Spirit, and such gleams of joy shed into thy soule, as will ravish, and transport thee with unexpected sweetnesse; a carnall and naturall man can never conceive it, none

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can know it, but those that have tasted of  
it. Eye hath not seene, nor eare heard, nei-  
ther hath entred into the heart of man  
the things which God hath prepared  
(even here in this life) for them that love  
him, but God hath revealed them to us  
by his Spirit (saith the Apostle) 1 Cor. 2.  
9, 10. And if thou dost so love God, that  
thou wilt faithfully obserbe these Rules  
he will assuredly reveale these things un-  
to thee. Consider then aright, and the  
Lord give thee heart to love, and practise  
them.

7 JY 57

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